2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

has to be a Chief even before you are born."[1] The implication, in Hahn's statement, that the chief has the special economic function of providing for his poorer subjects, is not borne out by any other writer, apart from Shaw's remark about the milk, but it is a point that does not appear to have been specially investigated.

As will have been noticed, the salient feature in the old political system of the Hottentots has been preserved in the modified system evolved by the Naman under European influence, viz. the fact that the conduct of public affairs, including the administration of justice, lay in the hands of the older men generally and that the chief had no distinctive authority. The principal modifications are the substitution of a limited elected council for the informal council of clan head-men, and the appointment of various public officials with special functions corresponding to their Dutch titles. This differentiation in governmental functions does not appear to have existed at all in purely native conditions.

It must also be mentioned that to some of the Orlam chiefs, whose military prowess had made them feared and respected throughout the country, the temptation to become autocrats was very strong, and few could resist it. They generally contrived, therefore, either to act quite independently of the council, which they treated as a mere advisory body, or, as in the case of Hendrik Witbooi, chief of the /Hobesen, they dispensed altogether with elections and nominated their own councils and officials, thus ensuring that their own trusty friends and supporters were placed in power. Hendrik Witbooi was a warrior chief of outstanding ability and enterprise, to whom democratic government was very irksome and distasteful. At the height of his power he styled himself the "Lord of the Water and the Head Chief of Great Namaqualand"; letters addressed to him as the "King of Great Namaqualand" received immediate and gracious attention; and to his death he was a firm believer in the "divine right of kings", claiming that he owed responsibility to no one except "God the Father in Heaven".[2]

The following "Proclamation", published by him in the early days of 1892, is of some interest, because it gives an idea of the system of government existing among all the Nama tribes at the time of the German annexation of South-West Africa. The only difference

[1] *Report on the Natives of S.W.A.*, 72, 80.

[2] Some illuminating examples of his correspondence are published by von Francois, *op. cit.*, pp. 109–10, 119–20; *Report on the Natives of S.W.A.*, 83 seqq., 96; Kuhn, "The Diary of Hendrik Witbooi," *passim*.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

643 624 was that, while he was an autocrat to a certain extent, the other chiefs, like Willem Christian of the Bondelswarts, and Simon Kooper of the Franzmann Hottentots, relied more on popular approval and the support of their councillors than on their royal prerogatives.

Hoornkrans,
3rd January, 1840.

Beloved Community of Hoornkrans,

To-day I make fresh appointments for the New Year. I have caused certain alterations to be made to the Civil and Church Laws. I have also appointed new officials according to the times and the promptings of the Lord. Therefore have I appointed younger men, like children who are being trained and, when the time is accomplished, they will be taken into full membership. For this reason I have relieved some of the older officials and have substituted young men in full authority of the laws, in order that they may publicly perform their ambassadorial duties. I have, however, reappointed some of the old officials as well, so that they may train and teach the younger men. I have also appointed two additional elders. The names of those appointed will be read to the community, and are as follows :—

Then follows a list of the names and of the offices to which they have been appointed. These posts were all honorary, and carried no salaries or emoluments. The seven chief appointments are those of sub-chief, magistrate, war commandant, chief field cornet, and three senior councillors. The remainder (there are thirty in all) include the "overseer of the whole village", a "second magistrate", second, third, and fourth field cornets, elders, junior councillors, messengers of the court and of the elders, a "corporal" and a "second corporal". The "corporal", in spite of his humble designation, was really the quartermaster-general in the field![1]

Law and Justice

671 The political institutions of the Hoornkrans must be regarded from one aspect as a means of welding the tribe into an integral unity, and thus giving it the cohesion and solidarity which enable it to present a united front to the outside world in defence and aggression. They serve also to maintain law and order within the tribe. Through its agencies of government the activities of the community are organised, and the harmonious co-operation in public affairs which this produces secures the orderly functioning of communal life. Various other mechanisms contribute towards the achievement of the same end. Throughout our discussion of the social and economic life of the people we have noted the existence of numerous observances, conventions, and rules. These regulate all the normal relations between persons, as in marriage with its conditions and implications, the status of husband and wife and of their respective families, kinship,

[1] Quoted in *Reports on the Working of S.W.A.*, 77. A similar list of officials for 1888, differing slightly from the above, is appended to a letter quoted by von Francois, *op. cit.*, 220.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

C00 en de *Goringhaikonas* of Watermans, groote en kleine *Karichariquas* en *Hoenas*. Tot sijne hulp heeft hy eenen onder-koning, en noch eenen ander, de derde persoon in 't Rijk. De *Koshque* of Koning der *Saldanhars* die des jaers sestien hondert en een-en-sestig regeerde, was genaemt *Oldaseé*, sijn onderkoningh *Gonnemoé*, en de derde persoon in 't rijk *Kouhaeoé*. d'Onder-Koning *Gonnemoé* wort by d'onsen aen de kaep, de swarte kapitein geheten, ter oorsake hy altijts swarter en vuilder in 't aensicht is bestreken, dan d'andere: is een grof en swaerlijvig persoon, getrout aen drie vrouwen, by de welke hy vele kinderen gewonnen heeft; daer nochtans de *Koshque* of Koningh *Oldaseé*, die des jaers sestien hondert en een-en-sestigh, aen een langduryge en quijnende siekte is komen t'overlijden, nolt niet meer dan een eenige vrouwe heeft gehad. Deze *Oldaseé* was een persoon, fraí van leest, welgestelt van leden, en seer sedigh, die ook nolt den onsen de wapenen heeft aengeboden; desgelijx is de derde persoon in 't rijk tamelijk fraí van aensicht en sedigh van manieren. Koning *Oldaseé* liet eene dochter na, met name *Homie*, goelik en seer schoon van gedaente, uitgesondert dat sy wat plat van neuse is, gelijk al deze volken sijn.

Groote en kleine Karichariquas en Hoenas.

De groote en kleine *Karichariquas* en *Hoenas* leggen meest in de dalen en daer ontrent van de Saldanha-Bay. Sy

---

622 [1] For "Oldaseé" (in the records his name is always spelt Oedasoa) and "Gonnemoé" (whose name also appears as Gonnema, Nguminima, etc.), see above, n. 28. Koukoemoé van Riebeeck speaks of as "the chief of Oedasoa's kraals" (D., Dec. 1, 1661), or as "the generals of his army" (D., Nov. 3, 1660), or as his "chief counsellor" (D., Nov. 14, 1661), etc.

● 629 [2] Van Riebeeck refers to him as "a niggardly and beggarly fellow, who has most extraordinarily trained his men for the begging business," whereas Oedasoa, "though of smaller stature, is a more stately and commanding man" (D., Nov. 3, 1660). In the first years of contact with the Koehoqua, Oedasoa was believed to be the great chief, and Oedasoa his inferior (D., Oct. 31, 1659; Nov. 7, 1660), but by the middle of the following year their true relationship had been recognized (D., June 28-29, 1660).

622 [3] Dapper is mistaken here. Oedasoa did not die until 1680 or 1681 (Theal, op. cit., 332); it was his wife who died in 1661 (Leibrandt, op. cit., 260).

192 [4] Van Riebeeck calls her "a beautiful, well-shaped girl, not darker than an ordinarily white Mestizo" (D., Nov. 2, 1660).

619 [5] Also referred to in the early records as Charingoeiras, Charingoeas, Charingoeiqua, Charigoriqua, Gregoriqua, etc. The real name of the tribe, according to Vedder (*Native Tribes of S.W.A.*, 114) was *≠Kari-hariqua*, i.e. the small reboh tribe which lives

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

the Gorinhaikonas or Watermen, Great and Little Karitouriquas, and Homaas. To help him he has a subordinate king, and still another man, the third by rank in the kingdom. The koshque or king of the Saldanhars who reigned in the year 1661 was named Oldasoá, his subordinate king Gonnomoá, and the third lord of the kingdom Koukoroá.[1]) The subordinate king Gonnomoá our countrymen call the "Black Captain," because he always smears his face blacker and dirtier than the others. He is a coarse and corpulent man, married to three wives, by whom he has begotten many children.[2]) On the other hand the koshque or king Oldasoá, who died in 1661 after a long and lingering illness,[3]) never had more than a single wife. He was a man of fine stature and build, and very modest, who also never lifted arms against our countrymen. So, too, the third lord of the kingdom is of fairly good appearance and courteous in manner. King Oldasoá left behind a daughter named Namis, winning in appearance and with a very beautiful figure,[4]) except that her nose is somewhat flat, as in all these people.

619 622 [624] [302] [595] [142]

Great and Little Karitouriquas and Homaas.

The Great and Little Karitouriquas and Homaas[1]) live mostly in and about the valleys of Saldanha Bay. They 619

---

1) the yes. (North, sea). Van Riebeeck says of them: "They chiefly dwell between Saldanha Bay and midway between Robben and Dassen Islands, about 4 or 5 hours' walk away from the coast inland. They had been subjects of Oedasoa, but had rebelled against him. They used to be his cattle herds, but afterwards they appropriated all the animals to themselves. For that reason all the other tribes of Hottentots refuse to acknowledge them as a people who have a Chouqua of Hanqua, i.e. a hereditary king or chief" (Letters dep., iii. 249; cf. D. Apr. 26-28, 1652). This group, after receiving a strong admixture of white blood, moved away to the north about the middle of the eighteenth century, and established itself at the Kamiesberg in Little Namaqualand under the leadership of Adam Kok. Here it gradually was joined by other half-breed Hottentots, or "Bastards", a name by which these people now began to call themselves. From the Kamiesberg they moved on to Pella on the Lower Orange, and fast to the Middle Orange Valley, where they were found in 1813 by the missionary John Campbell, who induced them to resume their old but almost forgotten and now antiquated name of Griqua. In the years that followed, the Griqua, under a succession of able leaders, played an important part in the political history of South Africa, but all their power has now vanished, although they still survive as a strong community (Schapera, Khoisan Peoples, 46). The name Homaas appears in Tabulpie's map of South Africa (1708) as that of a tribe living just north of the Berg R., between the Koukoquas and the "Little Grigriquas", but van Riebeeck (Letters dep., ii. 89-0) speaks only of the "Little Chariguriquas called Homaas," which would suggest that Homa was the name of the Little Chariguriqua chief or leader. 619 144 167